trees. The new unpainted wooden residence of the parish priest is near the church. The plaza of Siaton is unimproved except for a circle of cement used for fiesta dances, now covered with pungent copra, and a basketball court. Across the street from the plaza is a small wooden building which houses the telegraph and postoffice and offices of the municipal agricultural agent and the government midwife. To the rear of the postoffice building is a neat wooden Protestant church.

The new elementary school is the pride of the community and the center for social gatherings--functions usurped from the church. There are three painted wooden buildings, but the other structures are temporary classrooms of bamboo and nipa. The schoolyard is covered with a green lawn and there are cement paths lined with oleander and small shrubs. By the domestic science building is a struggling rose garden which every "progressive" school must have. Across the street from the school buildings are several sari-sari stores which cater to the appetites of the school children. Farther west a new concrete bridge spans the wide, shallow (in the dry season) Siaton River. Overlooking the bridge is Pangligiran hill where Don Antoy, a legendary supernatural, lives in a grand palace of marble and gold, invisible to ordinary humans.

The houses of the poblacion are similar to those seen along the National Road. However, there are some white wooden houses where local officials live. To the

Many people of Caticugan continue the corn harvest ceremony of their pre-Spanish ancestors but perform it within the privacy of the family group. I know of families in Caticugan who absolutely denied holding a dulot yet whose neighbors said they did. In the northern barrios there was no embarrassment in discussing the dulot. It was a barrio custom. In Caticugan many barriofolk recognized the dulot as a backward unchristian custom, yet they do not feel entirely secure in discarding it; to discard the dulot means to challenge their beliefs in encangtos, kolisaos and kataos.

The decline of the dulot also reflects the growing individualism so noticeable in Caticugan. The group has been losing the firm control once held over the individual. This change is apparent in the role of the family in courting and marriage customs. The old cooperative labor groups have almost disappeared in Caticugan; with increasing population and subdivision of land through inheritance the fields are often so small that volunteer labor activities are less necessary today. It also has become cheaper to pay for help than to furnish workers with meals. Caticugan is en medias res of a gradual transition from a bartering to a money economy that stimulates the growth of individualism.

The population of Caticugan has expanded considerably over the years, but the yield of the fields appears to have decreased. The acreage yield of corn in the northern barrios is more than twice as large as in Caticugan. An